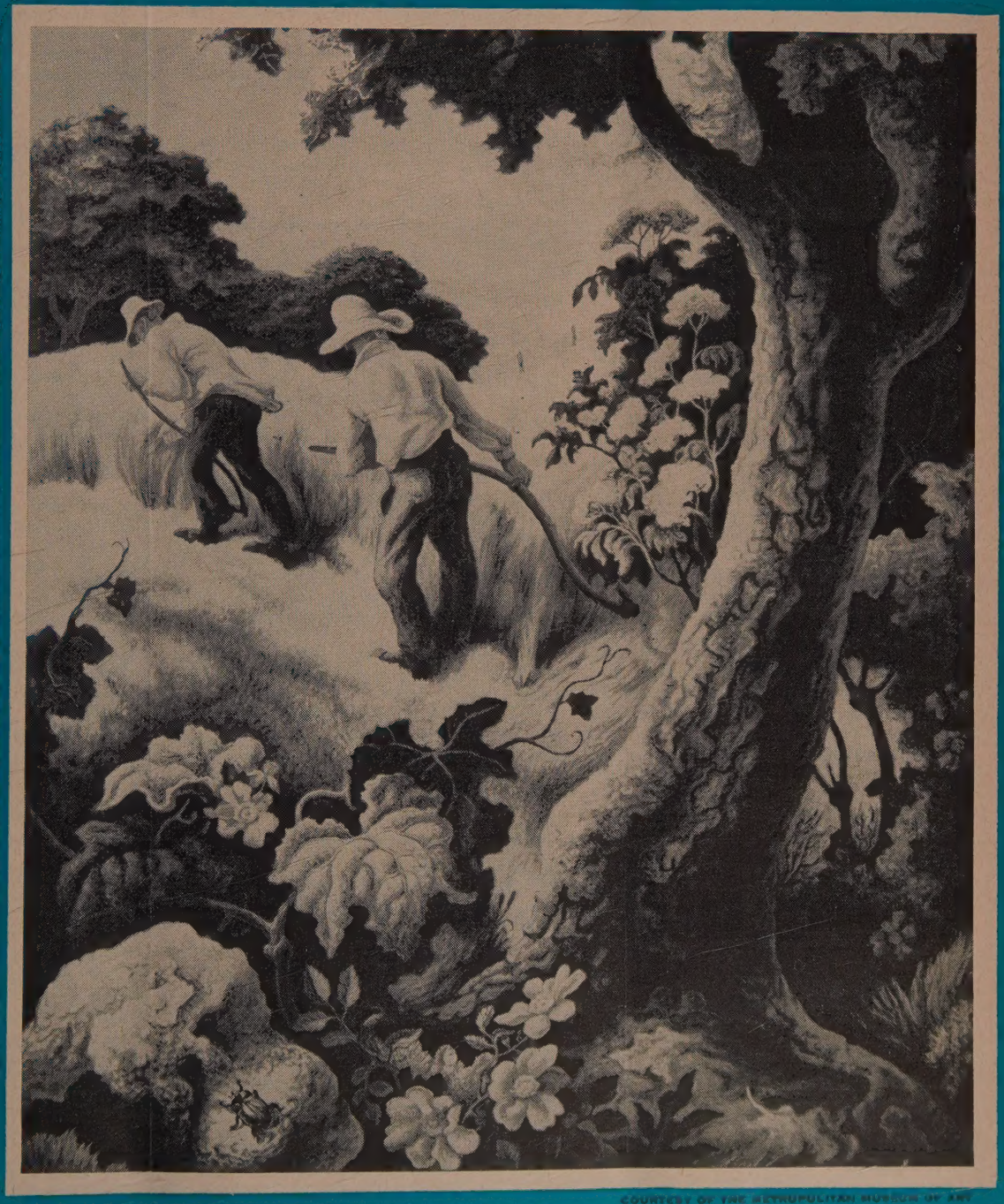
July 20, 1954

The LUTHERAN Witness



COURTESY OF THE METROPOLITAN MUSEUM OF ART

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Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"WITNESS" FOR SCHOOLS?

The widened scope of the WITNESS, especially the addition of "The Mission Call" and other special departments, such as "What's the Answer?" have made the WITNESS a valuable publication for our schools. Almost every school today subscribes to a number of other publications. We believe that not one of them surpasses the WITNESS in its appeal especially to upper-grade pupils.

Could not the WITNESS be packaged in bulk for our schools and at a special price? That is the manner in which most publications are handled. I would appreciate your study of this suggestion. I am sure I need not mention the excellent benefits which such a plan would have for the children today and also in the training of WITNESS readers for the future. I honestly believe that many schools would be glad to participate in such a plan. I shall be waiting to hear whether you think such a method of distribution might be arranged.

GEORGE C. STOHLMANN, *Principal*
Hope Lutheran School
St. Louis, Mo.

AMALGAMATION?

It was good news to hear that "Mission Call" will be a part of the LUTHERAN WITNESS. In my opinion that is as it should be. Then all of our people have an opportunity to get the information firsthand.

Can't we put a stop to the flood of literature and duplication that comes to our desk? I should like to see all the synodical boards and their editors work together to make the LUTHERAN WITNESS what it ought to be: Synod's — and that certainly includes all of Synod's boards and officers — *official church paper.* At the present time the WITNESS gets lost on my desk among the 57 varieties of quasi-official papers that come. If the money spent on these other papers were made available to the LUTHERAN WITNESS, wouldn't it be possible to enlarge the WITNESS to a weekly? It could bring us all the necessary and worthwhile articles and information.

By sending the men and women in the Armed Forces some special papers and magazines, we are setting them apart unnecessarily and are cutting the home ties. We should not do that! We should do everything possible to strengthen the home ties. It seems to me that we should be doing just that if we (I mean, our Armed Services Commission) were to send the LUTHERAN WITNESS regularly to every member of our Church in the Armed Forces even as we are sending the WITNESS into the homes of all of our members. The same church paper in the camps and in our homes!

It seems to me that the officials of Synod and the seminaries could add to the prestige of the LUTHERAN WITNESS by using it and making it in every sense the *official* paper of our Church. That's what I should like to see: The LUTHERAN WITNESS the *official* church paper for *everybody* in our Synod.

Chehalis, Wash. A. W. REESE

FREE ARTICLE

On May 23, 1954, the "Marian Day" celebrations were climaxed in our city by a great gathering of the "faithful," some say about 100,000 large.

Having our deepest concern about this great mass of people entrapped in this falsehood, we ventured to bring this doctrine to an open examination in our largest daily, the *Detroit News.*

It was accepted by the Church Section Editor as a commercial ad and paid for at their regular rate. . . . Our ad was eliminated from the larger "Final" edition, and our check was returned with an apology.

We read a great deal about what is going on in Italy, Spain, Colombia, and many other countries dominated by Rome, but how long will we enjoy our liberties here? How much have we done to dispel the darkness here? How long will we be indifferent to the fate of the ignorant entrapped by the Roman sorceries?

The fact that reaction was very swift and violent proves the effectiveness of the article published.

We feel confident that it has great possibilities if carried forth on a nation-wide scale. . . .

Free copies of the article, "Does Our Bible Teach the Worship of Mary?" are offered free to anyone interested.

N. IVANOV
Box 116, North End Station
Detroit 2, Mich.

LIKES ARMED SERVICES COMMISSIO NUMBER

A copy of the April issue of the THERAN WITNESS just reached my h and I couldn't forego the pleasure of ing to you about how pleased I am the appearance of the art work and, important, the use which was made

N. E. TOMPKINS, *Exec. Di*
Dept. of Publication, NCC
New York, N. Y.

CORRECTION

In the article, "Expansion of Negro sions," on page 13 of the June 22 iss the LUTHERAN WITNESS, the following rection should be made: "The Rev. Gatzke is conducting services in Tusk Ala.," should be changed to: "The Vernon Boriack of Trinity Congreg in Auburn, Ala., has for more than years been serving the Negro missi Tuskegee, Ala."

St. Louis, Mo. KARL KU

✠

NO ROOM FOR SIGHI

Does the love of Jesus brighten all days,
Does it keep you singing songs of jo praise?
When the clouds of sorrow gather overhead,
Does it keep your heart unburdened of dread?

Do you speak to others of the Savior'
Of His coming down to earth from h above,
How He took our sins on Calvary's tree
So that from their penalty we migh free?

Jesus' love for sinners keeps our c strong,
Gloomy days can never silence ou song.
There's no room for sighing or for a fear
In the heart that's filled with Jesus so dear.

Tucson, Ariz. MARIE C. T

The Lutheran Witness

Official Organ of
The Lutheran Church — Missouri Synod

Published biweekly by
CONCORDIA PUBLISHING HOUSE
O. A. Dorn, General Manager
3558 S. Jefferson Ave., St. Louis 18, Mo.

Direct all correspondence on business matters and changes of address of subscribers to the Business Office. Changes cannot be made without the old address as well as the new. If possible, please send address stencil impression from a recent issue, and note postal zone number for new address if city requires it. Three weeks' notice required.

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All articles, church news, announcement uaries, poems intended for publication paper, all books for review, and all correspondence should be addressed to t torial Office, 801 De Mun Ave., St. Louis

All reports of ordinations, installations, tions, anniversaries, and changes of add pastors and teachers should be sent to t tistical Bureau, Lutheran Building, 210 Broadway, St. Louis 2, Mo.

Much of our news is received from R News Service, the News Bureau of the N Lutheran Council, and our Department lic Relations.

PRINTED

THE LUTHERAN WITNESS, July 20, 1954, Vol. LXXIII, No. 15

Published biweekly by Concordia Publishing House, O. A. Dorn, General Manager, 3558 S. Jefferson Ave., St. Louis 18, Mo. Subscription: $1.50 strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for ma special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

SUNBURN AND SINBURN

By RUDOLPH NORDEN
Editorial Assistant, Student Service Commission
Chicago, Ill.

HAROLD M. LAMBERT

hine is a gift of God and a bless- to man. The heavenly Father ows His goodness in that He th His sun to rise on the evil the good." Sometimes through indiscretion a boon becomes a As the same sun that melts wax ardens clay, so many divine gs can by human folly be turned cts contrary to the intention of ine Giver. So it is with the gift shine. While healthful when re- in moderate and gradual ex- s, too much sunshine sears the the point of great pain and, in e cases, may lead to fatal results. ious medications can be applied the inflammation, but preven- sunburn is always better than mpted cure.

burn is different from sunburn in o person has ever escaped it. this world is like a traveler in sert or a shipwrecked survivor eeless atoll. He cannot prevent sting effects of sin which Adam t into the world. Already sin- l when he was born, man's con- xposure to Satan and the sinful around him only increases his King David confesses in 51 that the ultraviolet rays of l sin burned him from the mo- f his conception. As all men are original sin, so are they all im- l in actual sins.

Effects of Sinburn

effects of sinburn are evident here in human society. They apparent all too soon in the as it shows selfishness and tem- s children grow older, they grow sin, particularly if the right are not used to check and cure lammation of their whole moral Christless educators, like the under of progressive education, Dewey, choose to overlook sin- n human character. If they do ize it and realize that something e done, they apply man-made salves. One of the favorite remedies for the child's moral disability is the emphasis on activity, usually on any kind of activity, when neither high spiritual goals are set nor the means used to achieve them. All the while the sting, discomfort, and danger of spiritual sinburn remains. The result can be only retrogressive education.

As sinburned man attains maturity, he manifests even more the effects of his overexposure to the flames of iniquity. The record of his deeds is found in every edition of the newspapers. Craven politicians cannot resist the temptations to materialistic gains; book publishers under the spur of the dollar sign cannot resist printing salacious novels; readers cannot resist buying degrading literature; emotionally immature husbands and wives cannot resist quarreling and undermining their marriage. All this because would-be adults are sinburned to a deep bronze. Surely, if people were reluctant to accept as true what the Bible teaches of human sinfulness, they could not escape learning the facts of life from daily newsprints.

The effects of sinburn go beyond their attending pains to divine retribution, to God's extreme displeasure and eternal doom. St. James likens perishing man to heat-blasted plants and says: "The sun is no sooner risen with a burning heat but it withereth the grass, and the grace of the fashion of it perisheth" (James 1:11). From inflammation sinburned man goes into the consuming fire of divine justice.

The Cure

What is the cure for sinburn? What can take away its pain and effect a healing? Thank God there is a cure, and not one depending upon the miracle ointments prepared by man. The only relief for sinburn is the salve of salvation in Christ, the balm of Gilead. The blood of Jesus Christ cleanses us from all sin and thereby cures the painful burns. Through faith in the soul's Physician come forgiveness, peace with God, relief from a burning conscience, and full spiritual comfort. A Christian who has known the blight of sinburn and now the cure through Christ will ever sing:

I thank Thee that my soul is healed
By what Thy lips revealed.

Safe Forever

The cure of sinburn and its accompanying comfort remind the Christian also of the time when he can recline on celestial beaches and rest without having to fear the sunburn of manifold affliction. There he will be safe forever in body and soul, for the former ills are passed away. In heaven the saints "shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat" (Rev. 7:16). The Lamb that shall lead us then to the living fountains of water is our Guide and Guard through life so that the sun shall not smite us by day nor the moon by night. He will be our Shade upon our right hand.

Theological Issues at Evanston

By F. E. MAYER

Professor of Dogmatics, Concordia Seminary, St. Louis, Mo.

The second assembly of the World Council of Churches will be held at Evanston, Ill., August 15—31, 1954. The 161 member churches will be represented by 600 official delegates, 600 accredited visitors, 150 theological consultants, 120 youth consultants, fraternal delegates, and official observers from nonmember churches. The Christian world is vitally interested in the Evanston assembly, because the chief concern of this gathering will be to agree on the "Christian message" which the member churches of the W. C. C. will proclaim to the world. This message comprises a main theme and six subthemes, which will receive intensive study in plenary and sectional meetings at Evanston.

The main theme is: "Christ — the Hope of the World." The first report on this theme which was adopted at the Toronto meeting in 1950 by the Central Committee caused considerable tensions, because divergent and even contradictory views on the Last Things are current among the member churches. The European churches had lived under such fear and human cruelty that their only hope seemed to lie in the triumphant return of Christ. The American churches were divided into at least two camps, one espousing the premillennial coming of Christ and the other viewing Christ's second coming as symbolic of a final victory of righteousness in our social order. Some do not seem to be quite sure why Christ should return at all, since "we Americans never had it so good." — The Central Committee issued a second report on the Evanston theme, which substantially declares that Christ is the Hope of the world both because He has come and because He will come. Christ is presented as a present reality and a future hope.

No one can predict how the delegates will amend or change the final report of the Committee. In any event it is of the utmost importance that the delegates do not get lost in eschatological (pertaining to the Last Things) problems, but that they become agreed on the saving work of the God-Man. Christ is the Hope of the world only in His vicarious atonement. There is no purpose in discussing the "already — not-yet" of Christ's kingdom unless we know and believe that His kingdom is the gracious rule in the individual which liberates the individual from the curse of the Law, the bondage of Satan, the fear of death.

In the light of the central theme the Evanston assembly will study six subthemes on the basis of study materials prepared by various commissions. These studies take up the various tasks of the Church as the respective commissions envision them in relation to the central theme.

"Our Oneness in Christ and Our Disunity as Churches"

The first topic was prepared by the Faith and Order Commission. On the one hand the leaders maintain that the member churches find their unity as an existing reality in the common confession of Christ as Lord. On the other hand it seems that the W. C. C. is a massive effort to create Christian unity among the 161 member churches. But in its pronouncements the W. C. C. has declared repeatedly that it is not a superchurch nor an agency to negotiate church unions.

The Commission states that the oneness has been realized as follows: the common dependence on the Bible as an authority for all; the common treasures in the Lord's Prayer; the witness of the saints; the hymns and prayers of the universal Church; the vestigial elements of the true Church in the other churches; the co-operation in alleviating human suffering; joint worship in various areas. It is assumed that at one time the Church was one and that some elements of this unity are still visible, especially in the fact that all member churches recognize in each church or denomination some marks of the true Church.

In spite of extensive studies by the committees on Faith and Order since 1937 there is still hopeless confusion as to the essence of the Church and a continuous mingling of the visible and the invisible Church.

Evanston will attempt to find the answer to the perplexing question why the churches are divided since they are allegedly united in Christ. The member churches are to be confronted by the reality that the divisions are deep and that they cannot be removed by mere amiable fellowship or by abandonment of the truth.

The significant questions at ston are: Since unity is of the e of the Church, how can the C ever be divided? Which Chur denomination, constitutes the "b Christ"? Is the unity of the ch only spiritual?

The solution to the problems e erated lies solely in a Scriptural of the doctrine of the Church, th *sancta,* the one holy Church.

"Evangelism: the Church's Neglected Vocation"

According to the study materi this theme, evangelism has ac new emphasis as the primary fu of the Church and is viewed a main function of the Christian. same time there is a feeling of fr tion and an increasing awarenes the Church has failed to evan Therefore the Evanston assembl be asked to take a realistic view entire situation, critically to ex the current methods of evangelism to study new approaches so th Church may be a truly Ap Church, the Church sent by Ch proclaim the hope of the world.

Evangelism, as it will be pre at Evanston, will call the m churches to alert the laymen to the modern forms of a specialize istry to touch all those groups are today outside the influence Christian Church. The delega Evanston will attempt not only t a graphic picture of the gravity situation as they see it, but also t a strategy and to prepare a mess meet it. According to the preli studies, the Evanston assembly to integrate its central theme w program of evangelism and to m clear that the kingdom of Go "abundant eternal life," is her now and forever and that in th tinuing Kingdom life is possibl for all those who are in Christ l forward to a final consummation

"Social Problems: the Respon Society in a World Perspect

The study section which will c the social problems which co mankind in all portions of our m world will be asked to answe questions as: Has the Church an tive guidance to offer in deter the pattern of economic and soc velopment in the future? What relevance of the Christian fait hope for the economic and social lems of our time, especially f large segments of our society wh day are in desperate economi political need?

The term "responsible socie used in place of such familiar te democracy, free society, because terms have been used as propa

s. The W. C. C. defines the "re-
ble society" as a society "where
m is the freedom of men who
vledge responsibility and justice
ublic order and where those who
political authority or economic
are responsible for its exercise
l and the people whose welfare
ected by it." The delegates at
ton will be told that the Christian
nes must be prepared to serve as
nscience of society and to pass
ent on the concrete and difficult
issues confronting us today; but
nfortunately there is a tendency
the churches to be complacent
accept the economic forces as
ially good or to take a negative
le toward our society. It will be
that modern man can become, in
as become, the master of his own
destiny and that man must re-
insecurity, poverty, and all forms
bloitation, so that man may in-
ngly learn to dominate the eco-
and social forces which will im-
his lot.

e study lists instances where tre-
ous changes have taken place in
cial structure. If the churches
influence the proper reconstruc-
f our society, they must become
ighly acquainted with the causes
fects of these social upheavals. In
st place, tremendous strides have
made in all parts of the world in
social security measures, so that
the state intervenes more than
efore in the economic life for the
e of the public and of the indi-
..

second factor which the churches
anston will be asked to take into
leration is that national economic
olitical stability are dependent on
economic and political stability.
nterdependence of the world eco-
has become a greater reality than
efore and deeply affects the na-
policy of each portion of the
.

third factor responsible for this
ndous change is the development
ew sense of human dignity, fun-
ntal human rights, and social jus-
ccompanied by a revolt against
conditions as would politically,
mically, and socially enslave
. At Evanston the churches will
ked to recognize their respon-
in working toward a responsible
y which recognizes man's deep-
urge for justice and equality.
e tension between the Commu-
and the non-Communist nations
world is a fourth area of social
ems which will occupy the atten-
f the churches at Evanston. They
e asked to avoid two pitfalls in
nting their message as a "respon-
society": On the one hand the
ation to engage in "sterile anti-
unistic hysteria" and self-right-
eous adulation, and on the other hand the temptation to accept the promises of Communism.

In the light of the present want, insecurity, fear, world economic interdependence, the delegates at Evanston will be invited to give serious thought to the following issues: The role of the State in economic life and its limits; the place of the worker in modern industry; the role of organized labor in modern society; the place of the businessman in modern society; economic and social development of the underdeveloped countries; the economic responsibilities of the West; the responsibility of the member churches in relation to the challenge of Communism.

It seems to us that all these problems can be solved only if the delegates find the correct answer to the question regarding the basis of Christ's lordship. Are the churches to proclaim the lordship of Christ in the Calvinistic sense of God's sovereign and absolute majesty or in accord with the Lutheran view, which sees Christ's lordship chiefly in His substitutionary activity?

"Questions in the Struggle for World Community"

It is presupposed that unless the Christians understand the tense situations in international affairs and offer remedial action, the world of nations will be so completely divided as to bring about the ruin of mankind. In the opinion of the commission the churches must find a basis for the peaceful coexistence between conflicting power blocs and social systems.

The leaders of the W. C. C. hope that at Evanston the relevance of Christian doctrine to the concrete issues of international affairs will be more clearly seen, so that the State and the citizen will play a more responsible role. The member churches will be asked to answer questions such as these: What are the essential prerequisites for reconciliation between Soviet and non-Soviet sovereignties? What are the moral and political preconditions for an effective disarmament program? How can Christian fellowship help establish the moral foundation of world order? How can the Christian churches help to establish supernational loyalties according to the principles of the United Nations charter?

It seems that the preceding program is based on the idea of social redemption rather than stated in terms of the individual's redemption from sin, the wrath of God, death, and eternal destruction. The final reports at Evanston will show whether the W. C. C. conceives the kingdom of God as a moral, ethical kingdom of this world rather than the gracious rule of Christ in the heart of the individual Christian.

"The Church amid Racial and Ethical Tension"

How can the Church contribute to the correction of racial prejudice and injustice? The delegates will be asked to answer such questions as these: How can the message of the Gospel be presented so as to correct the chief springs of race prejudice? How can the Christian Church solve this problem within its own membership? How may the Christian community co-operate with governments and other agencies to remedy racial injustice?

The problem is tremendously wide. To some it is merely a problem of "color caste," or of ethnic origin, or an economic problem, or merely a psychological phenomenon. To others it is a problem of inherent inferiority or superiority. Still others consider the current pattern of race relation a part of God's design.

The churches are said to be vitally involved in this problem because, on the one hand, the churches are deeply embroiled in the conflict and tension of color and ethnic distinctions and because, on the other hand, they are under the mandate of a universal Gospel which offers the ultimate solution to all injustice and all conflicts, including the racial discrimination.

"The Laity — the Christian in His Vocation"

It will be pointed out that the very word "vocation" has a religious emphasis, while the secular world uses the term as an equivalent for "occupation." For the Christian therefore the various jobs with which men occupy themselves in human society have a close relation to God's call into the Kingdom. Therefore all the problems which confront the Christian layman demand the Christian answer. Today the Christian is involved in problems that concern not only individual morality but also the very structure of society and of life.

The assembly at Evanston will be asked to view the Christian's vocation in the light of the general theme "Jesus Christ, the Hope of the World." This is said to mean that vocation is not primarily a task or an obligation imposed on man, but a gift associated with the new deliverance which has its ultimate purpose in the coming kingdom of God.

It will be pointed out that in the "lay ministry," in which the world and the Church make contact, the Church unfortunately only too often conforms to the environment in which it lives. Therefore the lay people must learn to realize that the Church is both apart from the world and a dispersed community within the world.

In the past the Christian churches have given three answers to questions

(Continued on page 11)

YOUR SYNOD

THE PRESIDENT

For the past months this column has brought the objections which the Hon. Wisconsin Synod has made against the *Common Confession* and also against *A Fraternal Word.* Part I of the former was adopted by our Synod at the Milwaukee Convention in 1950. The latter was prepared at the instigation of the then acting President of Synod, Dr. Herman Harms, in an earnest effort to set forth clearly the questions of controversy which had arisen between the Wisconsin and the Missouri Synod. At the convention of the Wisconsin Synod, August 5 to 12, its Standing Committee in Matters of Church Union reported and concluded its report to the convention with the statement that The Lutheran Church — Missouri Synod "has disrupted the Synodical Conference and made it impossible for us to continue our affiliations with the Missouri Synod."

Thus far in this column I have sought to answer some of the objections made against our Synod on doctrinal matters; better stated, the objection that the *Common Confession* is not adequate to settle former controversies with the American Lutheran Church. I attempted to be fair in the quotations used. The reader is thus able to judge the matter. We firmly believe that there is no disagreement in doctrine. We are convinced that our Synod has not forsaken the old paths, but that it continues earnestly to contend for the faith once delivered unto the saints. We insist that the charge that "Missouri has disrupted the Synodical Conference," etc. is unwarranted. It should not be made. The Missouri Synod has been discussing matters of doctrine and life with the American Lutheran Church since 1935. It has discussed these matters in all frankness with the representatives of the Wisconsin Synod. Our Committee on Doctrinal unity has met with a similar committee of the Wisconsin Synod. These matters have been discussed repeatedly in meetings of the Intersynodical Relations Committee. They were thoroughly discussed also in two meetings, each lasting three and one half days, between the President, Vice-Presidents and District Presidents of the Wisconsin Synod and the President, Vice-Presidents, and an equal number of District Presidents of our Synod. While no agreement was reached, it surely was made clear to representatives of the Wisconsin Synod that we have not declared fellowship with the American Lutheran Church, that the *Common Confession, Part II,* has not been ad that agreement has not been reach such issues of church practice as f ship, unionism, separatism, and Christian organizations. It was also clear that the present negotiations t a merger of the American Lu Church, the Evangelical Lutheran C (Norwegian), the United Evangelic theran Church (Danish), and th theran Free Church (Norwegian) basis of the "United Testimony on and Life," a document of agreeme tween these bodies, definitely ente consideration. Such a merger wo aside the *Common Confession* as ument for future fellowship. would no longer be an America theran Church, but a new church We have also told the brethren th are not fully in agreement with "A Testimony on Faith and Life."

For the reasons mentioned w that the charges brought agains Synod should not be made, and there is no justifiable reason for th solution of the Synodical Conf May God graciously prevent it!

JOHN W. BEHNKEN.

PLANNING COUNSELOR

The relationship of the Board of Directors to Synod is comparable to that of a board of elders to its congregation. In the three-year interim between synodical conventions the Board of Directors has the over-all responsibility for the ongoing work of the Church. The King's Business as carried on by The Lutheran Church — Missouri Synod is big business. It spreads to distant parts of the world.

In triennial convention, Synod determines the policies of our world-wide work. About forty boards, commissions, and committees, under whose direct jurisdiction this work is planned and executed, are the functioning bodies which are responsible for the conduct of the work. The Board of Directors has the responsibility for the correlation, coordination, and integration of the Church's activities. The Board of Directors "shall exercise supervision over the work of the Church."

The eleven voting members of the Board of Directors, plus the four synodical Vice-Presidents, who are advisory members, are all elected by Synod. None of them (except the President and the First Vice-President, who are full-time executives of Synod) receives a salary from Synod. The pastors on the Board of Directors are active in large congregations. The laymen are professional or business men. Last year one of these laymen gave Synod approximately 110 working days of his time. Another gave 60. The least given by any member is 30 days. These figures do not include time for travel to and from the meetings, attendance at special meetings and committees, lectures, and many hours of analytical study in preparation for the two full days of regular bimonthly meetings.

The agenda may include a special appropriation to a mission board to enable it to meet emergency opportunities not provided for in its budget; discussions on "Shall we open a new mission field in Korea?" "In Italy?" "In Portugal?"; "Do we have to borrow money to erect a new building in this or that college or seminary?"; a review of our whole mission policy in North and South Am or a preliminary discussion on w or not another "Conquest for Chri lection" should be recommended Church. Some topics are refer special committees. Recently in a mittee handling the question of w Synod should own and operate station on a commercial basis, one ber put in more than 100 ho studying this problem.

One member has served the of Directors for more than 30 another, 18; another, 15. Montl month, year after year, these m "redeeming the time."

The purpose for which this a is given is twofold: 1) to expre gratitude to our heavenly Father large measure of His grace whi has given these men (and thro the Church there are hundreds an dreds of men and women like and 2) to pray that their examp be an incentive for many others likewise.

L. MEYER

The Psalter

e Need of Social Stability

Psalm 11:3: "If the foundations be royed, what can the righteous do?"

undations are important. If you have seen a house, or church, or ic building under construction, will have observed the great unt of time and care devoted to laying of the foundation of that cture. Solid foundations mean buildings.

The rule that holds good in con-cting a building holds equally l in constructing a life — both life of an individual and the life ociety.

At times we see people floundering it, groping for direction. "They no roots," we say. They have no solid foundation for their life. y have trusted in their own re-ces, or they have been afraid to reality, or they have lived only the day. Their life is built on ing sands.

The righteous man builds differ-y. He does not construct his life the uncertain foundation of his mind, or talents, or strength. n foundations will sooner or later estroyed. He rather builds on the akable promises of God, guaran-by the redeeming sacrifice and measureless love of His Son.

The same principle holds true with rd to men when they live and act group — the "social order," as we it. The alarm is being sounded y that society is disintegrating. s and rumors of war, social in-ces, class and racial antagonisms, lowering of the standards of mo-y and virtue, the rising divorce juvenile delinquency — all these signs that the foundations of our al order are crumbling.

Why are they crumbling? Because have forgotten God and have ed in the forgetting. Because have put their trust in scientific ress, in educational theories, in national pacts, in the idea of goodness.

When these foundations are de-ed, what shall the righteous do? will build his life, his home, his tion, upon the solid rock of God's d. He will influence his homeland llow truth, justice, morality, and 's peace.

n this course alone lies peace for soul, security for our land, and e for our troubled world.

THOMAS COATES

And Jesus Said

Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.

Mark 10:14, 15.

Many a time our hearts have been touched when these words were read at a solemn ceremony in church. Perhaps, as we meditated, we became conscious that these words were repeated, too, on that tender occasion when we ourselves, helpless infants, were presented for holy Baptism. It is obvious that Jesus here is not discussing the Sacrament of Christian Baptism, which He had not yet instituted; and still, how proper and fitting that just these words should be spoken when this sacred rite is administered to little children!

Whether one accepts infant baptism or not, on one point there can be no debate: Jesus here expresses profoundest interest in, and love for, little children. He was on the way to Jerusalem, where His divine task of saving the world through His suffering and dying, was to be consummated, and His thoughts often dwelt on the sorrows and torments awaiting Him. But He is not too busy or preoccupied to take children into His arms and to bless them; and He says: "By all means let them come to Me." If we wish to be His disciples and followers, let us beware of adopting an attitude of haughty, arrogant disdain toward the little ones, whether in our own or in other circles, because on account of their age they physically and intellectually are still inferior to us.

When Jesus says, "Of such is the Kingdom of God" and, amplifying the thought, states that everyone who wishes to enter that blessed realm must have the characteristics of a child, He expresses the truth that to belong to God's family you have to possess that simple trustfulness and confidence with respect to God's loving care and the willingness to help and forgive which normal children entertain toward their parents and other benefactors. Children are to be our exemplars. Instead of regarding them with mild, perhaps good-natured contempt, we are to pattern ourselves after them. In fact, it is humble trust in God's love, manifested in sending His Son as our Savior, that places and keeps us in His kingdom.

WILLIAM F. ARNDT

The Creed

"The Forgiveness of Sins"

This phrase is the pith and core, the heart and marrow, of the Christian religion; its grand peculiarity; its separatistic feature.

All man-made religions can be lumped together. Christianity stands solitary and alone.

Man's religion, no matter under what name it may travel, is invariably based on self-righteousness. God's religion, the only religion the Bible knows, is based on Jesus' blood and righteousness. Man's religion says: First you must do, then you shall live. God's religion says: First you must live — by grace through faith in Christ — then you shall do. Man's religion says: Service first, then salvation. God's religion says: Grace first, then character.

The ethnic religions portray man seeking after God if haply he may find Him. The Christian religion shows God in the Person of Jesus, come to seek and to save that which was lost.

The difference is that of telling a person caught in a quagmire: "Strive and struggle to set yourself free," *or* reaching down to lift him out bodily.

Why tell a sinner: "Better luck next time; try, try again"? What about that which has been done? Could the prodigal say: "I will act as if I had never sown my wild oats; I will pretend that I never left my father's house"? He could not do that. He could not retrieve his sins nor efface from his personality the hoofprints of Satan. There remained for him but one thing: Forgiveness.

Christ died for us all. In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

This is really good news. If my being saved is the work of God a thousand per cent, I know it is flawless, complete. Glory be! Away with such anxieties as I know I should have were my salvation dependent on an assist from me. In that case I should never cease to worry about the possibility of "man failure." But since God is all the Giver and I all the receiver, I know that pardon is all mine through the Gospel. By faith I now enter the state of grace and peace, sure of my present and final salvation.

Thanks be to God for His unspeakable gift!

ERWIN KURTH

Editorials

Parents as Investment Counselors

Like any other investment capital, children's lives must be invested, and parents are in a favored position to act as investment counselors. As children grow up, they come into a crucial period of their lives, where decisions and choices must be made in great crises and in minor matters of life.

Sometimes parents are concerned only with quick returns on investments; they are satisfied when children display cleverness in learning or sharpness in business; or when, somewhat later, they become rich in this world's goods, either by their own efforts or through marriage; or when they are taken as partners into a profitable business or rise to eminence in their profession.

But parents are not always concerned whether their children remain loyal to their profession of faith; whether they will walk in the ways of truth, the truth that is able to mold their character and dominate their choices and acts. Sometimes parents forget that conflicts will arise in the lives of their children when they will need the sustaining power of divine truth. The devil and the world hate this truth, and their evil plans of destruction are all the more easily carried out in present-day world conditions. The world is not in fair weather today. Cynical people whisper that Christianity is impractical and that nobody takes truth and honesty and chastity seriously any more.

Those parents are wise investment counselors who direct the thoughts and desires of their children into the path of righteousness, where they will walk in the ways of God's commandments and live and bask in the radiance of the Savior's love. Such parents have helped their children to make investments that will not shrink in times of adversity nor be lost altogether in speculations on life's stock market.

Harvest Pageant

Touring along the highways and by-roads during the harvest months and passing sun-loving farms, a vacationist is thrilled by the charm of the countryside. Out of the past, toiling pioneers seem to appear on the scene — pioneers who converted forests into farms or broke the prairie sod and planted their seeds. Then, laboriously cradling their grain, they reaped but a meager harvest, which was only a little return in wage and sustenance; however, it sufficed for their simple life.

Today's efficient farm machinery — now combines are roaming the wheatfields — not only lightens physical labor for the farmers, but it also makes food production on a large scale possible. Without such machinery not enough food could be produced to feed an ever-growing population. Grains remain to this day man's chief and most valuable, as well as cheapest and universal, food.

Looking over a grain field, one cannot help being impressed by the wonderful economy of God in nature. The many slender stalks growing side by side on one square foot of soil speak eloquently for the wisdom of the Creator. With all his ingenuity man is not able to make one kernel grow. All that is being reaped is God's free gift to mankind. What may appear to some as the mechanical movements of blind force is a manifestation of the almighty and benevolent power of God. This year again He is favoring our land with an abundant harvest. With more than half a billion b of last year's crop still filling all available storage we are harvesting one billion bushels of new wheat, a are faced with the serious problem of storing it. Truly is good.

Luke, in his Gospel, tells of a man who also had r an abundant harvest, but thought there was no place except in his barns. He was minded to pull them dow build bigger ones, leaving out of his thoughts all consi tion of God. But God called him a fool, something en different from the shrewd man he thought he was. I be truly thankful for the riches God is bestowing on u summer, but, above all, let us strive to be rich in things which God loves: rich in faith, rich in good w in deeds of kindness, in labor and gifts for the salvat men. These are true riches.

Half-Hearted or Whole-Hearted?

Men and women in the various organizations and mittees of our congregations sometimes complain abou lack of whole-hearted workers. Frequently there i reference to the faithful few who do most of the work. often there are determined efforts to enlist more wo in the church. Almost just as often the sporadic accomplishes little.

In gaining more and better workers in the congreg we want to remember: "A half-hearted follower of C can never be a whole-hearted worker in Christ's kingd The best enlistment program will accomplish little i people we are enlisting are half-hearted followers of C The best plan to gain more workers is to make half-he workers whole-hearted. The better a person knows loves Jesus and His Word and Sacrament, the better w he will be.

Not We Alone

The statement is often heard that only a part o Lutheran Church raises objections to lodge membersh its members. While it must be admitted that many Lutl synods and most Protestant churches are lax in their mony against the false religion of the lodge, yet ther many in these church bodies who see the sin of worsh the God of the lodge religion.

Recently the Rev. Hubert Thornton Trapp, vic London's Anglican Church of St. Mary Magdalene, s some Biblical words to his bishop, the Archbishop of terbury. He asked the archbishop, who is a Maso come out into the open" about Freemasonry and said, Christians' God and the Masons' God are not one an same. The two loyalties are in conflict."

The Rev. Mr. Trapp said what a large part of the theran Church has been saying for the past 100 y Because the lodges leave Christ out of the official rel of the lodge, they have a different God from the one, God revealed to us in God's Word.

A man simply cannot serve the Unitarian God o lodge and the triune God of the Bible.

"N" in *The Lutheran Voice.* N. E. L. C. (Fin

se Leaves

Statistical Gleanings

e 276-page 1953 *Statistical Yearbook* of the Missouri has just come from the press. What a book! Thou- and thousands of figures! Records of some 6,000 gations list the year of organization, the number of ed and communicant members, of children and adults ed, juniors and adults confirmed, gain from without, members communed, marriages, burials, languages n the services, property values, pupils and teachers ochial and Sunday schools and Bible classes, contri- s for church work at home and at large.

ides these parochial reports, which make up about irds of the volume, the *Yearbook* supplies detailed cs on the multifold work of our Synod. Through the eration of our pastors and the painstaking labors of nodical printery, Statistician Armin Schroeder and ff have done a Herculean piece of work. The *Year-* records the external growth of the Church. Spiritual cs are found only in God's yearbook.

e previous issue of the Witness published some pre- ry figures. Here are a few additional gleanings:

od: Among the ten largest denominations, ranging in ership from one to nine million, the average annual ed contribution for work at home and at large per er of the Missouri Synod was $66.53 (the Presby- U. S. A., ranking next, $50.06), an increase of 195% years.

od: During the last 25 years the increase in communi- nembership in Synod was 88%; the Pacific Coast 329%; high school enrollment, 489%.

od: Synod's Sunday school pupils contributed $1,689,130 1953.

od: Number of subscribers of periodicals published ncordia Publishing House: 1,424,410. The Lutheran ss circulation is 334,800.

So Good: 4,030 children could not be admitted to ristian day schools because of lack of room. 850 were nchurched homes.

: 554 divorces, of which both parties were members; which one party was a member; 1,216 in all.

boasting for the *good;* only praise to the Giver. ance for the *sad.* Renewed efforts to make the *etter.*

Dollar Day

Kansas City insurance executive, according to *Reli- News Service,* recently contributed more than one mil- llars to spread the teachings of Self-Realization of ligions. This cult, founded in India by a wealthy a Hindu, now has 100 churches in 14 countries, with arters in Southern California.

observations: One: In India at the present time ion is mounting against Christian missionaries. In a, cults spawned in India can propagate their un- n dogmas unhampered.

: Synod has 1,326,013 communicant members. The rer's latest report (see page 15) shows an operating of $1,351,544.41.

y easy for each communicant to give one dollar to ut the deficit! It's not unwillingness but un-informa- at causes the deficit. One man gives a million to spiritual lies. Why can't one million give a mil- spread the truth? They can. Dollar Day for Deficit?

What's the Answer?

Question: Is social cardplaying sinful?

Answer: Your question is too general for a simple answer. In itself, cardplaying is an innocent pastime like playing dominoes, or scrabble, or checkers, or chess, which furnish welcome relaxation and enjoyment also to devout and conscientious Christians.

But circumstances may alter the situation and cause such innocent games to become sinful. If there is cheating, or anger, or betting, or gambling, or if a game is permitted to become a time-wasting passion, or if weak Christians are offended, then these otherwise harmless activities do become sinful.

In all fairness, those who object to cardplaying as such ought to ask themselves whether they condemn it because they were taught to consider it wrong, or because an unpleasant incident of evil cardplaying haunts them, or whether they just dislike it. Strong Christians should not offend the weak, but the weak should likewise refrain from accusing strong Christians of sin where there actually is no sin.

Question: Is it proper to use 1 Cor. 11:28 to prove that a minister should not refuse to commune a person, even a Mason, who professes to be a Christian?

Answer: It is true that the command to examine oneself before communing was first addressed to church members, and the responsibility rests chiefly upon them. But since the Bible solemnly charges pastors to take heed to themselves and to the whole flock over which the Holy Ghost has made them overseers (Acts 20:28), the responsibility also falls upon them. Christian love demands of pastors that they do not knowingly permit guests at the Lord's Table who would receive the Supper to their hurt.

Question: What view shall we take concerning the use of individual cups in the Lord's Supper?

Answer: Though Jesus used but one cup when He instituted the Holy Supper and the common cup was in general use until comparatively recent times, the validity of the Sacrament is not affected by the use of more than one cup. When Jesus said: "Drink ye all of it" (Matt. 26:27), His wish was not that His disciples drink from only one cup, but that they all should partake of the fruit of the vine in the cup. The preposition *of* does not point to the vessel out of which they should drink, but to the wine of which they should partake. This is confirmed by the words of St. Paul: "But let a man examine himself, and so let him eat of that bread and drink of that cup" (1 Cor. 11:28). Hence, while a church should not lightly depart from time-honored custom, it may use one or more cups, even as in times past a number of our churches have used a separate cup for the women communicants. As for the hygienic reasons frequently advanced in favor of individual cups, it may be pointed out that no local or general epidemics of disease have ever been traced to the use of the common Communion cup. It should be emphasized that no change of this type should be made by a congregation except after adequate instruction and discussion, and it may even be advisable to celebrate the Sacrament both ways for a time, in order that no member may be compelled to partake of it with doubts or misgivings. O. E. S.

SEGREGATION — in Public Schools . . . in the Church

On May 17 the Supreme Court handed down what many believe to be the most momentous decision of the Court since the Civil War. And the decision was unanimous! In it the Court asks: "Does segregation of children in public schools solely on the basis of race, even though the physical facilities and other 'tangible' factors may be equal, deprive the children of the minority group of equal educational opportunities?" The decision gives answer: "We believe it does." The Court says further: "We conclude that in the field of education the doctrine of 'separate but equal' has no place. Separate education is inherently unequal."

Although the Supreme Court fixed no specific time when the States involved must adjust their educational program, it says unequivocally: "We have now announced that such segregation is a denial of equal protection of the laws." This is the Court's answer to the question of "the constitutionality of segregation in public education."

Twenty-one States of the Union and the District of Columbia are directly affected by this decision. Seventeen of these and the District of Columbia have made segregation in public schools mandatory; four have permitted it. The reaction on the part of these States to the decision of the Court has been varied. Governors or U. S. Senators of about four States were bitter when learning of the decision. One governor was defiant, saying [we will] "map a program to insure continued and permanent segregation of the races." But authorities from twelve of the States affected were mild in their response and indicated a willingness to conform to the decision of the highest tribunal of the land.

Immediate steps were taken by the President of the United States to eradicate segregation in the schools of the District of Columbia. He is thus carrying out his promise to make of Washington what he considers a model city.

The Soviet press and the propaganda agencies of the Soviet Union have until now made capital of the segregation of the races in America. What was the effect of the decision of May 17? An Associated Press dispatch from Moscow carried by the *Chicago Daily Sun-Times* on May 24 said: "It has been six days since the Supreme Court of the United States struck down segregation in public schools. The Soviet press — which frequently assails race discrimination in America — has not mentioned the ruling."

From the decision itself as well as from the general reaction to the decision on the part of those involved it would appear that segregation in public schools will soon be a thing of the past. And since this form of segregation is basic to others and segregation in many areas of social contact has been declared unconstitutional and has to a great extent been eliminated, it would appear that legal segregation as such is fast on the way out in America.

The Supreme Court has in substance declared segregation unconstitutional, un-American. What should the Church do about segregation?

There is segregation in the C both north of the Mason and Line as well as south of it. If gation is un-American, is it Ch Is it Christian to refuse the fell of the Church to a person "sole the basis of race"? Is it Chris maintain a Christian day scho island of segregation in a sea gration? Is it Christian for the to practice segregation by esta "separate but equal" church schools for members of a m group "solely on the basis of Is it God-pleasing for the Ch practice segregation until a community has established a of integration which the Churc then follow?

One religious editor commen the Court's action wrote: "The has trailed the conscience of the too long. Here is a chance to the weakness of our witness. . impact of the Court decision o tudes toward the U. S. in As Africa was powerful. The effect be multiplied if the American ch were to play a leading part in the problems raised by the action, beginning with an eff eliminate segregation from the the Church itself. A prophet even at this late date, might to soften the growing resista Christian missions in the non areas of the world." (Nation theran Council Washington Me dum, Vol. 8, No. 3, May 21, 1954.

Chicago, Ill. ANDREW SCH

Free Churches in Germany and France

Ev. Lutheran Free Church Convention

The convention of the Ev. Lutheran Free Church at Gross-Oesingen, Germany, from May 19 to 23, was attended by 78 voting members from West and East Germany and so many guests that the church was always packed. Pres. P. H. Petersen of Berlin-Zehlendorf was re-elected. When the Free Church convened in 1936, it had 12,329 baptized members; today it numbers 14,844.

It was gratifying to hear of the progress made by our Free Church in the East Zone. The Leipzig Seminary has eight students, who are instructed by four professors. These at the same time are pastors of churches in or near Leipzig. From the East Zone came 21 voting members, besides numerous guests. Both the men and women showed a fine spirit of courage, fortitude, and hopefulness.

Though the weather was very cold on Sunday Rogate, May 23, the Mission Festival was attended by more than a thousand persons, who contributed to the collection about $500.

Dr. H. Willkomm read an excellent essay on "The Christian's Assurance of Salvation Through Faith in Christ." The report of C. Schneider, treasurer of the Free Church, was an outstanding contribution by a Christian layman.

Pastoral Conference of French Free Church

From May 30 to June 2 the undersigned attended the pastoral conference of the French Lutheran Free Church at Woerth, Alsace. Preceding the conference was a mission festival at Schillersdorf, the principal congregation of the Rev. A. Michalk's large parish, at which 300 persons contributed about 105,000 francs, or $300.

During the sessions of the pastoral conference, Pastor M. Splingart, formerly of the Lutheran Paris Synod, was colloquized for more than seven hours, and he proved himself well grounded in the sacred teachings of Scripture and the Lutheran Confessions. Pastor Splingart knows H Greek, and Latin, and is now lating the undersigned's *Christia matics* into French. He is to tr also Dr. Walther's *Law and Gosp* other Lutheran theological wo which there are hardly any French language.

Paris Seminary

The Paris Seminary must be in the fall of this year, since students have asked permissi study theology there. One is Mar from the parish of Pastor Mich Alsace; another is a former A the Roman Catholic Church, M Dhalenne; and the third, Monsieu Standaert of Belgium.

The correspondence of the Lu Hour in Paris is taken care of, President Kreiss, by Monsieur B Gollicher, a former Franciscan

The French Lutheran Free C should receive our most generou port. It will no doubt take $100 erect the new seminary in Paris.

JOHN THEODORE MUEL

Evanston

(Continued from page 5)

rning the relevance of the Chris- aith to the world of work. Some hat the Church has no particular ge to the workingman beyond the al injunctions to be honest, sober, ndustrious. Others hold that in occupation something beyond the ical skill is required and that all of personal relationships and l attitudes are involved. The ch must concern itself with all the human relationships which so y affect the life of a working com- y. The third view maintains that the Christian faith can give the neaning of life and that the Chris- message actually affects not only the ethical decisions but also the proper molding of human society, including its work.

It remains to be seen whether Evanston will commit itself to the social gospel, whether it will correctly emphasize the social implications of the Gospel, or whether the Evanston message in this area will be so ambiguous that either view may find its adherents.

The leaders of the W. C. C. believe that:

> the Second Assembly will be of singular importance in the history of the Ecumenical Movement, for it will be the first regular assembly since the constituting of the World Council at Amsterdam in 1948, and will thus be a testing point for this new ecumenical venture. Have the Churches which are members of the World Council of Churches learned to go forward together as well as "to stay together"? Have we learned to understand each other better? Have we learned to be active witnesses of Christ and servants among our neighbors?

The tensions of both a theological and a sociological nature are great, since the delegates come from widely scattered areas with hardly more in common to unite them than a desire for some sort of unity. It is therefore not pessimism when some express the fear that the theological divergence is so great that at Evanston the member churches may find more areas of divergence than of unity. At the same time it is a hopeful sign that the ecumenical movement is wrestling with real theological problems and that large segments of the churches are seeking to find a real Biblical theology.

NEWS

vo new dormitory units complet- Pritzlaff Hall, Concordia College, aukee, were dedicated May 23. L-shaped building will house 158 nts. More than a thousand per- neard Dr. Martin J. Neeb of Syn- Board for Higher Education, Saint , preach the dedicatory sermon. Rev. Herbert W. Baxmann, Presi- of the South Wisconsin District, nted the keys for the new building e college president, Walter W. kel.

n May 26 the college participated ground-breaking ceremony for a swimming pool. Prof. J. Henry pp preached the sermon, and dent Stuenkel and Coach William kmann assisted in the service.

e Rev. Eino Tuori, 41, was elected dent of the Finnish Evangelical eran Church, familiarly known as uomi Synod, at the synod's 65th al convention, held in Waukegan, n June. Pastor Tuori, of Bethle- Lutheran Church, Detroit, suc- Dr. John Wargelin, 73, who is ng after a four-year term as head e 31,000-member body. The new dent will assume office on Janu- , 1955, with headquarters at Han- Mich., where the Suomi College he Theological Seminary are lo-

e *Berliner Dom*, in ruins since l War II, was the largest church rmany's former capital. The *Dom*, d in the Soviet Zone, will be re- ructed, the *Evangelischer Presse-* , official news bulletin of the gelical Church in Germany, an- ed. The Senate of West Berlin ranted 83,100 West German marks t $20,000) for the purchase of ng material in West Berlin which t be obtained in the East, the *edienst* said.

The 1955 General Convention of the Protestant Episcopal Church will be held in Honolulu, Hawaii. It will be the first time that the General Convention will meet in a missionary district, Presiding Bishop Henry Knox Sherrill announced.

Dr. Andrew Schulze, who has long been a pastor to Negro people in Christ the King Church, Chicago, and Saint Philip's, St. Louis, has accepted the call to become the first executive secretary of the Lutheran Human Relations Association. He will also be part-time lecturer in the department of religion at Valparaiso University.

The executive committee of the Lutheran Human Relations Association, of which Dr. Schulze is president, met in St. Louis May 7. The Rev. Walter Heyne is vice-president, and the Rev. Martin Nees, treasurer.

COURTESY OF ST. LOUIS POST DISPATCH

WESTERN DISTRICT AWARDS: President T. A. Weinhold (left) presenting citations to two ministers for their long service to Synod: William Schaller, 86 (center), with 65 years of service, formerly professor at St. Paul's College, Concordia, Mo., and still active in the Editorial Department of Concordia Publishing House; and Julius A. Friedrich, 92, with 67 years of service, formerly pastor of Immanuel Church, St. Charles, Mo., student pastor at Iowa City, and Executive Secretary of the Foreign Mission Board. The awards were made June 23 at the Western District Convention, held at Concordia Seminary.

Augustana Lutheran Church leaders have challenged the accuracy of a statement in a report covering merger negotiations of four other Lutheran bodies in which Augustana originally participated. The statement assured Augustana that the agenda of the union committee "will continue to be open for all pertinent discussions in preparation of the proposed merger, including the subject of ecumenical relations." The words "continue to," the Augustana executive council claims, "are not factual."

In meetings of the joint committee several Augustana members tried to launch discussions on possible relations of a merged Church with the World Council of Churches and the National Council of Churches, but were "told with finality that the matter could not be discussed but would have to be settled after the merger had been consummated." "Since our Church had decided," the Augustana executive council said, "that it would be unwilling to continue in unity discussions which did not 'include the consideration of the subject of ecumenical relations,' this item was significant and should be stated correctly lest a wrong impression be made and perpetuated."

Augustana gave two reasons for withdrawing from a five-way merger: failure to discuss ecumenical relations and failure to invite other Lutheran bodies to take part in the negotiations.

The *Lutheran Herald* (ELC) of June 15, in commenting on the Augustana statement, contends that "the questions of extra-church relationships" never was "shut out from the agenda of the Joint Union Committee," and adds: "It is to be regretted that our Augustana brothers have felt it necessary to call for this 'correction.' Obviously, no correction can be made by the Joint Union Committee, because the resolution to which Augustana takes exception is perfectly factual."

White Russians whom the Refugee Relief Committee of the World Council of Churches has brought out of Communist China are often lodged in a hotel next to Our Savior Lutheran Chapel in Hong Kong. Many of the refugees are elderly people who have been unable to attend worship for years. When they heard the Christian hymns coming from the Lutheran chapel, the refugees asked if the Missouri Synod missionaries ever held services in German, Russian, or Polish. Requests became so urgent and frequent that the Rev. Wilbert V. Holt began to conduct services for his neighbors. One of the refugees who is fluent in English translates Missionary Holt's sermon into Russian and reads the Scripture Lesson in Russian. Hymns are sung in Russian, English, Chinese, or German, as each worshiper prefers. One mission worker comments: "Some of the old folks weep." Refugees who attend the services number from 12 to 60.

The United Evangelical Lutheran Church at its 58th annual convention in Audubon, Iowa, recently approved by an almost unanimous vote the organizational blueprint for a merger which would unite the UELC with the American Lutheran Church, the Lutheran Free Church, and the Evangelical Lutheran Church. The latter body approved the plan earlier at its biennial convention in Minneapolis. The Lutheran Free Church meeting at Thief River, Minn., voted to receive the plan "for consideration." In October, at its biennial convention at Beatrice, Nebr., the American Lutheran Church will act on the blueprint.

The Rev. Palmer L. Janke, Sr., in June joined the staff of the Board for Support and Pensions as the assistant to the Rev. Edwin A. Sommer, Executive Secretary, with offices in the Lutheran Building, St. Louis.

Pastor Janke was born on April 25, 1898, at Watertown, Wis. He was a member of St. John's Church. After his preparatory schooling in Watertown, he was graduated in 1922 from Concordia Seminary, St. Louis. During his last two seminary years he was accompanist for the Student Chorus.

The Rev. Palmer L. Janke, Sr.

His ministry began in Virginia, where he served congregations in Farmville, Cumberland, Burkeville, Meherrin, Amelia, and News Ferry. He then served in Wisconsin for ten years.

In 1937 he became an Army chaplain and was District Chaplain in Sacramento, Calif., over California, Nevada, and Oregon; and District Chaplain in Pocatello, Idaho, over Utah, Nevada, Oregon, Idaho, Wyoming, and Montana.

For five years he was service pastor in Abilene, Tex., and in Los Angeles, Calif.

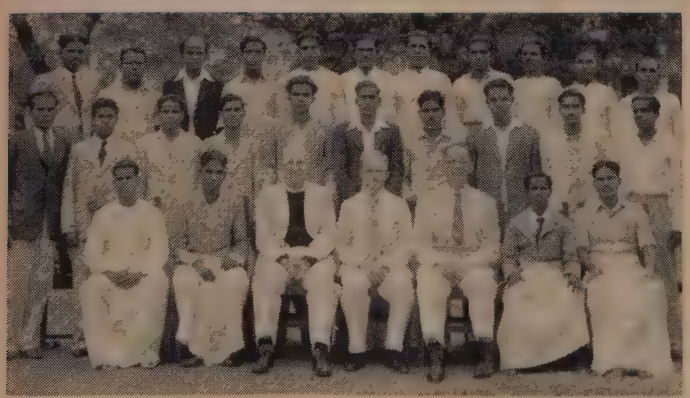
He was pastor of Our Redeemer Church, Livingston, Calif., for seven years; president of the North San Joaquin Pastoral Conference for seven years; president of the Yosemite Pulpit, and District Pensions' Chairman of the California-Nevada District.

The Augustana Lutheran Ch its annual meeting, June 14—20, Angeles, approved the dissolut the American Lutheran Conf organized in 1930. The final m of the conference is scheduled held in Minneapolis, November

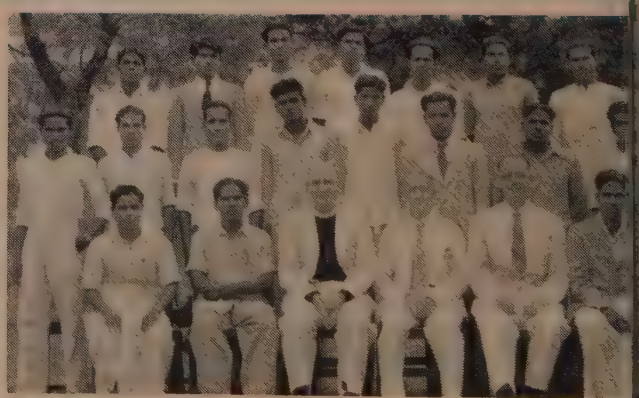
The Lutheran Free Church, meeting in Thief River Falls, also voted for the dissolution American Lutheran Conference.

Samuel Cardinal Stritch, bishop of Chicago, urged a huge chial school expansion program would virtually double present ties in the next eight years. In h to the annual convention o National Catholic Educational ciation in Chicago, he stressed th cause of rapidly growing enrol Roman Catholic elementary secondary schools in the U. S. building and teacher shortage. 12,000 religious and lay leaders, a istrators, and college officials at the convention.

A yearning among church North America for financial suc playing into the hands of profe fund raisers and posing a soul-d ing evil, and profit-making func moters are shaping the Church's and spiritual life, Dr. A. Neill secretary of the Stewardship Budget Committee of the Presby Church in Canada, told the G Assembly at its recent meeti Toronto. "It is a tragic thing," D ler said, "that in so many c churches giving is regarded as n than a necessary evil related paying of bills."



SAM RAJ PHOTO



SAM RA

GRADUATION OF PASTORS AND TEACHERS, CONCORDIA SEMINARY, NAGERCOIL, INDIA: The number of Indian pastors in Synod increased from 77 to 103 at commencement of the Church's seminary in India. On March 5, 26 students received diplomas from the seminary. All members of the graduating class but two were high school graduates; all but four had been trained as teachers before coming to the seminary; three have a Bachelor's degree. Six different castes are represented in this year's class. Ten members came directly from Hinduism into our Church by baptism some years previous to their entering the seminary. Eleven others are second-generation "Missouri" Lutherans. The remaining five came from four different mission bodies. The seminary was started in 1924. Eighteen teachers, who were also graduated on March 5, had completed a one-year course of Bible study after their teacher-training course. At the service, Missionaries K. M. Zorn and C. L. Rittmann preached.

***Pastors' Class, 1951—1954* (left): First row: D. Harris, Charles (music instructor), Rev. M. L. Kretzmann, Rev. H. E. Miller, Rev. R. M D. Vethamanikom, P. K. George. Second row: C. Jacob, Y. K. S. Sebastian, S. Isaac, P. Philipdas, R. Ponnumony, C. Devasig M. Loganathan, R. Devadoss, J. Isaiah. Third row: Titua Paul J James, P. Massillamony, M. K. David, A. Enose, G. Thomas E L. Lasar, P. Charles Paul, P. Chellayan, E. Manasseh, K. Manuel. (I from photo: C. Tennyson and D. Sukumaran.)**

***Teachers' Class, 1953—1954* (right): First row: J. Mosa, L. Abraha Rev. M. L. Kretzmann, Rev. H. E. Miller, Rev. R. M. Zorn, Charles Second row: S. M. Iyapillai, J. Jeevensor, A. V. Alexander, C. L. S. Mohandoss, D. Isaac Manoharan, L. Simon Peter, V. Robert karan. Third row: J. K. David, J. Isaiah, Y. Isaac, A. Aruldoss, David, E. Richard, P. G. Kunjukunju. (Missing: Simon Alexander.)**

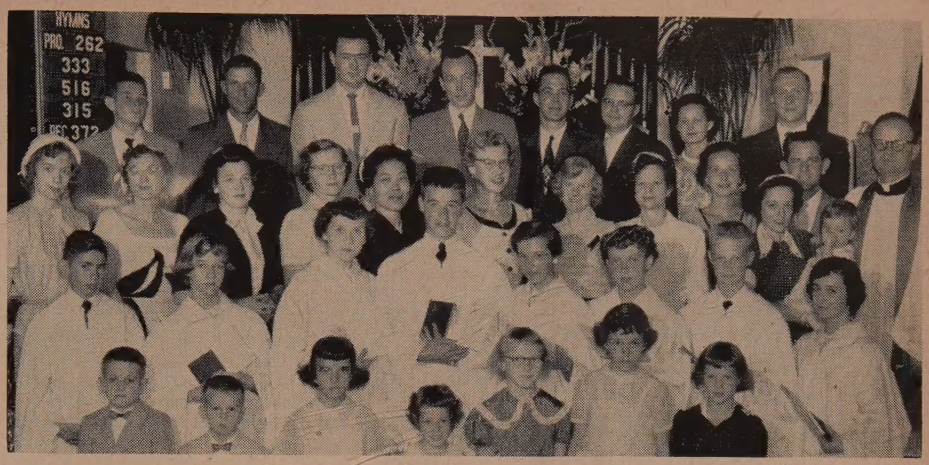
Buffalo diocese has lifted a n mixed marriages in Roman ic churches. Under the new rule marriages will be performed at ar rail, and music and candle- ill be used to add greater solem- Msgr. Bernard J. McLaughlin, an chancellor, explained. Couples ave to receive the customary dis- ion from the bishop, through the , and submit the usual written ntees that children will be reared Catholic faith, that the non- ic will not interfere with the us practices of the Catholic er, and that no other marriage ony will be performed, Msgr. ughlin emphasized.

he resurgence of the laity" was as one of the greatest develop- in church history since the Prot- Reformation by Dr. John A. ay, moderator of the General bly in the Presbyterian Church, A., at the annual meeting of the nal Council of Presbyterian men icago.

very Christian," he said, "must his faith into every vocation. is a contribution which laymen nake better than clergymen." lling for powerful witnessing Christian laymen, Dr. Rex Stow- ements, pastor of the Bryn Mawr h in Philadelphia, said that only n whose lives have been charged he truth of Christ can rescue the from chaos. . . . The minister he things we expect him to say, the layman says the same thing, es a greater impression because ven't yet gotten used to hearing yman say it."

e government of Denmark has side 1.1 million crowns (about 00), to build new churches in land during the next five years. land was a colony until last sum- when Denmark officially recog- Greenland as an integral part of vernment. Approximately 21,000 os, who live in 161 settlements utposts on the island's western southwestern fringes, are now ers of the Church (Lutheran) of ark, which maintains the mission- ork that Hans Egede, a Nor- n, started in Greenland in 1721. 52 Greenland had seven Danish fteen native Lutheran pastors.

ristian Scientists have warned, ling to a report from San Fran- that they may make a religious m test-case out of an order re- g teachers to take chest X-rays, ling to an order issued by Schools intendent A. J. Stoddard. The followed charges that a Van Calif., high school teacher, who f tuberculosis, had exposed 72 of pils to the disease. The teacher, stian Scientist, had not submitted edical examination.



CHARLES E. TALTON

PENTECOST IN THE SOUTH: Forty-two souls, including 29 new communicant members, were received into membership at St. John's Lutheran Church, Winston-Salem, N. C., on Pentecost Sunday. Seven of the group are not shown on the picture. The pastor is Martin W. Rupprecht. Former members of eight different faiths are represented, including two former Roman Catholics and one Buddhist. A scene such as this, not unusual in other sections of our country, is rare in the South, where Lutheranism is not widely represented.

Erwin J. Kolb, pastor of Zion Church, Bethalto, Ill., since 1953, was appointed editor of "Nurture," a quarterly news letter which provides assistance to local parent-teacher groups in the development of a sound program of parent education, the Council of the National Lutheran Parent-Teacher League announced.

After graduation from Concordia Seminary, St. Louis, in 1949 Pastor Kolb served at Cottage Hill, Ill., and at Hope Church, Highland, Ill., where he was also editor of *My Chum* and assistant editor of *Christian Parent.*

The NLPTL, a department of the Lutheran Education Association, provides study materials on Christian child training through synodical channels and through the editorial committee of the LEA to bring into closer relation the home and the church.

Two congregations in Ontario, Canada — Christ at St. Catharines and Emmanuel at Jordan; the Rev. D. Ordner serves both churches — sponsored by the Department of Missions conducted German services in Christ Church once a month for a large number of German-speaking immigrants who had moved into the neighboring areas. Soon the church was filled to capacity for the German as well as for the English services. On alternate Sundays there were Latvian and Estonian services.

The church, not large enough to accommodate all the worshipers, faced the problem of what to do. The members, deciding to sponsor a second congregation in St. Catharines, last January voted to give $5,000 toward the construction of a new church. Through a loan from the Church Extension Fund, a lot was purchased for $5,300. To assist the new project, Emmanuel, with the consent of Christ Congregation, affiliated with the new mission to form a parish. This move will reduce the required subsidy. The Ontario District Church Extension Fund's Jubilee Thankoffering is being gathered to help open the door for mission opportunities.

More than 1,500 labor union locals now permit Seventh-day Adventists to work in shops covered by union contracts without being members of these unions, it was reported to the denomination's General Conference at San Francisco. The Rev. Carlyle B. Haynes of Washington, D. C., executive secretary of the church's Council on Industrial Relations, said that these unions were all of the locals of three international labor bodies: United Automotive Workers, C. I. O.; American Federation of Hosiery Workers, A. F. L., and the Upholsterers International Union, A. F. L.

Informal agreements along similar lines have also been arranged with the A. F. L. miners, teamsters, and musicians, Mr. Haynes said. About 1,000 locals had been brought in under the pact in the past four years, he added. While some 30,000 Adventists are exempted from union membership requirements by these arrangements, Mr. Haynes stated that another 50,000 are union members in shops where no similar agreement has been reached. The latter are not cut off from the Church, which prohibits joining organizations which might "lead to violence" or influence the members' loyalty to the Church, because they were union members before they were Adventists, he claimed.

The Methodist Woman's Division of Christian Service at a national assembly in Milwaukee pledged $6,967,134 for the coming year toward missionary work at home and abroad.

BOOK REVIEWS

Symbols of the Christian Church. Northwestern Publishing House, Milwaukee, Wis., 1953. 16 pages. Paper. 35 cents.

This is a beautifully printed pamphlet designed to assist in teaching the contents of the Small Catechism by means of the traditional symbolism of the Christian Church. Each big (8½ by 11½-in.) page contains a symbol, a Bible passage pertaining to it, a short description of the symbol and its significance, and an illustrative selection of from one to three stanzas from *The Lutheran Hymnal*. Parents, teachers, and pastors will find this a most useful aid in both formal and informal instruction.

ARTHUR CARL PIEPKORN

Christian Stewardship and Church Finance. By H. W. Ellis. Zondervan Publishing House, Grand Rapids. 1953. 153 pages. $2.00.

A welcome addition to the growing list of books on Christian stewardship.

Following a clearly defined outline, the author, a pastor of the Southern Baptist Convention, uncovers the Scriptural principles underlying the stewardship of the Christian life.

Besides presenting a detailed analysis of the stewardship obligation of the Christian, Dr. Ellis also offers some timely suggestions regarding the gathering and managing of funds in the local congregation.

HENRY J. EGGOLD, JR.

Addresses on Romans. By Louis T. Talbot. Van Kampen Press, Wheaton, Ill. 237 pages. $2.50.

This series of addresses is representative of the better grade of popular Bible teaching by Bible Institute men. A discriminating Lutheran teacher alert to the theological positions of this group and well grounded in the solid exegesis of, say Stoeckhardt, can learn from the author's methodology for effective Bible class work.

Nothing Plus God and Susie. By J. C. Brumfield. Van Kampen Press, Wheaton, Ill. 96 pages. $1.50.

This booklet describes the adventures of a too-perfect little girl evangelist, whose adventures may prove interesting to junior boys and girls. A rather strong emphasis on the importance of the altar call will require considerable explanation.

D. H. S.

Wings of the Dawn. By Guy Howard. Zondervan Publishing House. 288 pages. $3.00.

The "walkin' preacher of the Ozarks" fills his latest novel with inconsequential details of life in an Ozark community, none of which succeeds in bringing his characters to life. Beyond dullness there is nothing objectionable in the book.

D. H. S.

Come Before Winter. By Carroll Voss. Muhlenberg Press, Philadelphia, Pa. 290 pages. $3.75.

This is a well-written Christian novel. Though it misses the true heart of Christianity, it conveys an important message to its readers.

D. H. S.

DEATHS

Henry E. Albrecht (June 28, 1868, St. Louis, Mo., to March 21, 1954, Roselle, Ill.), son of William and Augusta Henn Albrecht, graduated from Addison Teachers' Seminary, 1889, taught at St. John's, Alma, Kans., for five years; returning to Illinois, he taught at Pleasant Ridge and Chicago. After moving to Roselle, he taught at St. John's, Rodenberg, for fourteen years, and later in Des Plaines. His last teaching assignment before retiring at the age of 80 was at Schaumburg.

In 1892 he married Helen Steinmeier of Alma, Kans. She died in 1930. From this marriage four children were born. In 1933 he married Marie Schenkel of St. Louis, who with his two daughters: Mrs. Alma Schwinck of West Point, Nebr., and Mrs. Cornelia Senne of Topeka, Kans., survives him.

Funeral services were conducted at Trinity Church, Roselle, March 24. Burial was in Topeka, Kans., March 25.

W. H. MEHLBERG

Benjamin Alvin Maurer (July 14, 1894, Gaylord, Minn., to May 18, 1954, Milwaukee, Wis.), son of Carl and Anna Schulenberg Maurer; graduated Concordia College, Milwaukee, 1913, and Concordia Seminary, St. Louis, 1917. As traveling missionary in Canada he served preaching stations between Winnipeg, Manitoba, and Port Arthur, Ontario; for five years was pastor of Grace Church, Glen Ellyn, Ill.; and in 1923 he accepted a call to Sherman Park Church, a newly organized congregation in Milwaukee, where he served until his sudden death.

He is the author of *The Ten Commandments Will Not Budge.*

He is survived by his wife, Esther, nee Neddermeyer; three daughters: Marjory, Mrs. Wm. Rumpel; Carol, Mrs. Charles Grumm; and Miss Mary; two brothers: William, Sacramento, Calif., and Edmund, an attorney in Chicago; and four sisters: Mrs. Alma Reimer of California; Mrs. Laura Besel, Windsor, Colo.; Mrs. Myrtle Daby, Grove City, Minn.; and Miss Arline Maurer, Gaylord.

In the funeral service at Sherman Park Church, the Rev. Arno Schlechte, Villa Park, Ill., preached on Job 1:21; the Rev. John H. Baumgaertner, Milwaukee, conducted the liturgical part of the service; the Rev. Bernard Hemmeter of Chicago, representing the President of the English District, expressed the sympathy of the District; the Rev. Marvin Kammrath, Hales Corners, Wis., represented the Milwaukee-Sheboygan Circuit of the English District; the Rev. Carl Harman and members of his church represented the departed's former parish, Grace at Glen Ellyn, Ill.; Prof. Arthur E. Bergmann, retired director of education, choirmaster, and organist at Sherman Park Church, came from Glencoe, Mo., to be at the console; the undersigned read the obituary and had the closing prayer; and Rev. Kammrath officiated at the committal in Graceland Cemetery, Milwaukee.

F. C. PROEHL

Theodore Benecke (January 25, 1861, Lueneberg, Hannover, Germany, to May 25, 1954, Minneapolis, Minn.) at 16 came to America; graduated Addison Teachers' Seminary, 1882; served St. Paul's, Woodworth, Ill., 1882 to 1885; Immanuel, Danville, Ill., 1885 to 1907; Zion, Denison, 1907 to 1913. He retired, because health, in 1915, and moved to St. Minn., and in 1919 to Minneapolis, he resided until his death.

In 1884 he married Rosine Nuo Crete, Ill. She died in 1936. Their son died in 1918. The surviving so two daughters are: Theodore F. of M apolis; Dr. Amelia Nielson, Dodge, Mrs. Ed. Klinker, Aurora, Colo.

The undersigned conducted f services at Immanuel, Minneapolis 27. The children of Immanuel's Ch Day School, 125 pupils, sang two of hope.

ARNOLD E. WEN

August Trapp (December 1, 1874 many, to June 8, 1954, Detroit, Mich brought to the U. S. when he wa years old by his parents, who sett Detroit; graduated Addison Tea Seminary, 1897; taught at Fremont, 1897 to 1899; Waldenburg, Mich., 1 1918; and from 1918 was teacher i home congregation until he retired i

In 1897 he married Bertha Popp union was blessed with five childre

At the funeral, June 11, the under preached. Interment was in Ros Park.

KENNETH E. RU

ANNOUNCEMENT

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Gensler, Fred, Trinity, Louisiana, Mo., by Beinke, June 13.

Kauffeld, Eugene P., Mt. Calvary, Ho Nebr., by E. O. Potratz, June 20.

Koller, Walter E., Rollingwood, Richmond, by O. Rohrer, June 13.

Nelson, Richard A., St. John, Britton, S by R. M. Grundmeier, June 20.

Pomeroy, James E., First, Blytheville, Ar Paul Schmidt, June 13.

Prange, Erwin, Elim, Berkeley, Mo., by Al Mack, June 20.

Ordained and Commissioned:

Bangert, Norman, Zion, Staplehurst, Ne missionary in Hawaii, by F. Bangert, Ju

Schrank, Robert, Zion, Gresham, Wi missionary in Guatemala, by W. C. S June 23.

PASTORS

Installed:

Albach, William H., Trinity, Odebolt, Io G. H. Schaefer, June 13.

Ebeling, Henry C., First, Yuba City, Cali Martin Schabacker, Jr., June 13.

Engelking, Edgar R., Immanuel, near Kewa Wis., by R. Jagow, June 20.

Fehner, Walter M., St. John, Long Beach, by N. C. Mueller, June 20.

Gebauer, A. O., Bethlehem, Chicago, I Arthur B. Preisinger, June 13.

Gerken, Francis H., St. John, Convoy, Oh Aug. Gerken, June 13.

Gurney, Hugo, St. Paul, Grants Pass, Ore E. Paul Riedel, June 6.

Hafner, Roland L., Zion, LaValle; St. Paul LaValle, Wis., by Carl F. Selle, June 13.

Hemmeter, Bernard H., St. Michael, Fort W Ind., by Pres. H. G. Kleiner, June 6.

Horn, August P., Mt. Calvary, Eola, Te Glen C. Kollmeyer, June 13.

Kern, Herbert, Calvary, East Meadow, L.I. by Louis H. J. Henze, June 13.

Kovac, John D., Immanuel, Linn, Kan G. Lehenbauer, May 9.

Lemke, Paul, Peace, Rivera, Calif., by Tob Joeckel, June 6.

Meyer, Edward H., Zion, Staunton, Ill., b gene C. Guenther, June 20.

Meyer, Henry, St. Paul, Cullman, Ala., by Reuter, June 13.

Priesz, Paul A., St. John, Dunnell, Minn P. Priess, June 6.

Rueber, Arthur T., St. John, Garner, Iow M. J. Klaus, June 20.

Schmidtke, Ernst T., Immanuel, Sheb Wis., by H. W. Baxmann, June 20.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Otto F., St. Paul, Chicago (Dolton), Ill., l L. Abel, June 20.
arvin A., St. John, near Montevideo; , near Montevideo, Minn., by K. K. une 13.
sen, Fred L., Trinity, Paso Robles, by Walter Loretz, June 13.
e, Erich, Zion, Webster, Mass., by Har- Johnson, June 13.

TEACHERS

ed:

dt, Henry J., Nazareth, Milwaukee, by A. T. Wangerin, June 20.
, Edmund C., St. John, St. James, Minn., thur Drevlow, June 13.
r, Duane, Trinity, Jefferson City, Mo., fred C. Schmalz, June 6.

Official Notice

ev. Jekabs Osis of Cincinnati, Ohio, has his written and oral colloquy and is declared eligible for a call into the inistry of The Lutheran Church — Mis- ynod. — W. A. BAEPLER; A. O. FUER- F. A. HERTWIG, *Chairman* of the *Ex- Committee.*

Additional Nominations for Associate Professorships, ncordia College, St. Paul, Minn.

1. In Classical Languages

n Pavel, St. Paul, Minn.: Bethel, St. Paul,

2. In English and Religion

nald L. Gersmehl, Fort Wayne, Ind.: Pierre, S. Dak.
bert Koehler, St. Paul, Minn.: Bethel, ul, Minn.

3. In Social Studies

or C. Sieving, Winfield, Kans.: Trinity, napolis, Ind.

H. W. BRILL, *Secretary*
Board of Control

Synodical Conference Meeting

The 43d convention of the Evangelical Lutheran Synodical Conference of North America will be held at Detroit, Mich., August 10—13, 1954. *Place of meeting:* St. Peter's Church, 23000 Gratiot, East Detroit, Mich., the Rev. E. C. Peterson, pastor. *Opening service* with Holy Communion, August 9, 8:00 P. M., at St. Peter's Church. *Sessions* begin 9:00 A. M., August 10. — MARTIN H. FRANZMANN, *Secretary.*

Election Result

Prof. Carl S. Meyer, Ph. D., principal of Luther High School North, Chicago, Ill., and the *Rev. Gilbert A. Thiele,* Basel, Switzerland, have been called to professorships of Historical Theology at Concordia Seminary, St. Louis, Mo., on June 30, 1954. — REV. FREDERIC NIEDNER, D. D., *Secretary,* Board of Control.

Educational Institutions

Concordia College, Milwaukee, Wis., a junior college and a high school founded in 1881, will begin the 1954—1955 school year on Sunday, September 5, with a service at 3:30 P. M. Registration for all students will take place on Saturday and Sunday, September 4 and 5. The primary aim of Concordia College is to prepare young men for the study of theology at Concordia Seminary, St. Louis. Teacher-training students will, however, also be accepted, especially on the high school level.

The catalog contains detailed information regarding the curriculum, fees, and the routine of living at Concordia. Applications should be completed as soon as possible, but no later than August 15. A new dormitory will make it possible for us to accept a larger number of students this year. For information, catalog, and application blanks, write: PROF. WALTER W. STUENKEL, *President,* Concordia College, Milwaukee 8, Wis.

California Concordia College, Oakland, Calif., will begin its 1954—1955 school year Wednesday, September 8, with a divine service at 9:30 A. M. Registration for day students will be held Monday, September 6, beginning at 9:00 A. M. Boarding students will register Tuesday, September 7.

Concordia offers ministerial and teacher training for young men and women on both high school and junior college levels. Junior college graduates transfer to the midwestern seminary or teachers colleges for the last two years of college work. The urgent needs of the Church for woman teachers impels us to advise all qualified girl high school graduates to consider enrolling for teacher training. Excellent dormitory facilities are available.

Applications will be considered until August 15. For information, catalog, and application blank address OSCAR T. WALLE, *President,* California Concordia College, Oakland 5, Calif.

Concordia College in *Austin,* Tex., will begin its new school year on Sunday, September 5, with a divine service at 3:00 P. M. — GEORGE J. BETO, *President.*

Available

For sale: *Wurlitzer Organ,* perfect condition, Model 45, designed for church services or home. Used in doctor's home for less than six months. Write: L. GORDON SAMUELSON, M. D., First National Bank Bldg., Mankato, Minn.

Wanted

Hymnals, silver cross, silver vases, and *U. S.* and *Christian flags* for new mission. Write: REV. A. F. GIANVITTORIO, St. Timothy Lutheran Church, 532 Broad St., Selma, Ala.

FINANCIAL REPORT

From February 1 to June 30, 1954 (Before Closing)

Districts	Budget Account	"Conquest for Christ"	Armed Services
and British Columbia	$ 5,078.60	$ 65,120.88	$ 602.64
	47,577.89	489,139.28	8,797.79
ia and Nevada	27,672.52	232,372.20	2,744.18
	200,027.37	1,394,829.72	25,772.04
Illinois	65,195.88	454,610.20	7,689.01
	14,209.80	126,732.46	87.00
	43,572.04	415,421.65	379.92
	128,824.22	714,974.46	7,823.72
Georgia	7,120.87	32,011.82	1,014.34
st	53,000.00	327,767.69	10,166.50
est	76,154.83	533,407.63	980.14
	45,800.00	426,409.86	
a and Saskatchewan	2,931.55	63,208.24	535.79
	210,854.03	1,169,592.04	21,769.32
ta	172,307.29	1,011,466.95	15,511.56
	8,496.46	72,749.41	1,554.79
akota	20,282.91	237,005.65	185.95
isconsin	85,758.34	486,014.86	10,530.96
Illinois	177,091.43	895,231.99	19,767.89
Nebraska	50,000.00	331,694.98	6,565.83
st	36,355.21	318,083.33	5,455.77
a	13,014.68	173,610.29	1,437.83
	15,000.00	142,338.72	1,241.63
akota	17,886.52	162,386.23	2,911.92
isconsin	128,807.38	795,337.90	12,617.84
tern	37,604.24	238,061.57	5,404.34
	4,924.86	112,777.45	387.00
California	25,491.85	297,589.16	5,131.23
Illinois	44,673.78	302,500.00	6,092.08
Nebraska	53,619.11	373,755.42	5,857.20
	26,454.66	460,443.31	6,031.80
	157,816.05	961,539.93	18,808.58
Total from Districts	$ 2,003,604.37	$13,818,185.28	$ 213,856.59
from Sundry Sources	19,851.22	27,904.82	2,188.42
GRAND TOTAL	$ 2,023,455.59	*$13,846,090.10	$ 216,045.01

* CFC Collection includes prior years

OPERATING STATEMENT

	1953	1954
equirements, 2-1 to 6-30	$ 2,708,333.33	$ 3,375,000.00
eceipts, 2-1 to 6-30	1,661,377.30	2,023,455.59
OPERATING DEFICIT	$ 1,046,956.03	$ 1,351,544.41

Charles E. Groerich, Assistant Treasurer

Changes of Address

Pastors:

Abbott, Norman V., c/o Mr. Charles Hart, Hakalau, T. H.
Boelling, Emil H., R. F. D., Rising City, Nebr.
Dautenhahn, Theodore, 810 North 15th St., Springfield, Ill.
Dinda, Richard J., 1205 Norwood, Austin, Tex.
Frese, Karl, em., 3528 S. Indianapolis Ave., Tulsa 5, Okla.
Grimm, Chaplain Herman J. C., 822d Engr. Avn. Bn., APO 901, c/o PM San Francisco, Calif.
Hageman, Gustav E., 2416 Jefferson Park Ave., Charlottesville, Va.
Heinicke, Chaplain Martin W., 4710 38th N. E., Seattle 5, Wash.
Hinrichs, Donald W., 702 S. Hayes St., Emmett, Idaho
Horstman, Otto, Prairietown, Dorsey, Ill.
Hoyer, Prof. George W., 6317 Southwood Ave., Clayton 5, Mo.
Kellerman, Mervin, 801 S. Orchard, Boise, Idaho
Koch, Paul G., R. 10, Oakdale Road, South St. Paul, Minn.
Niermann, Chaplain Fred W., D-404666, Hq. 86th Inf. Regt. Div., Fort Riley, Kans.
Olson, Robert W., Thorp, Wis.
Ressel, Chaplain Delvin E., 3380th Tech. Tr. Wing., Keesler AF Base, Miss.
Riis, Clifford A., 109 Sevier St., Greenville, S. C.
Rittmann, Clarence, c/o Mr. J. Ommen, 24119 Lehigh, Dearborn, Mich.
Roock, John C., R. 1, Conover, N. C.
Rudolph, Lawrence P., 1309 Highland Ave., Colton, Calif.
Schneider, Edward L., 7637 Gen. Sheridan, St. Louis Co., 23, Mo.
Sylwester, Chaplain Oscar L., OBMC, 54-G, Lackland Air Force Base, San Antonio, Tex.
Wahl, Martin W., 436 N. Willow Ave., West Covina, Calif.
Wuerffel, Carl T., St. Ansgar, Iowa

Teachers:

Brommer, Edgar C., 1316 Kotenberg Ave., San Jose 25, Calif.
Dinger, Ralph E., 5420 Geraldine Ave., St. Louis 15, Mo.
Einspahr, Herbert, Latimer, Iowa
Gillhoff, Theodore, 16 Wolcott St., Holyoke, Mass.
Hornbostel, Wilmer, 1317 N. Angus St., Fresno 3, Calif.
Israel, Herbert W., 8120 S. Archer Rd., Oak Lawn, Ill.
Leising, Edward A., 12 Southview Drive, Mankato, Minn.
Mueller, Elmer T., Bethlehem Lutheran School, R. 3, Altamont, Ill.
Prokopy, Paul E., 663 Manor Rd., Staten Island 14, N. Y.
Schapsmeier, Edward L., 54 H St., Chula Vista, Calif.
Staffeld, Donald R., Trinity Lutheran School, R. 4, Centralia, Ill.
Twietmeyer, Arvin, 1848 Woodland Ave., Birmingham 11, Ala.

THE CHURCH IN THE WORLD

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"How are we to conquer and overcome the world for Christ? How are we to win sinners for Christ? Here is a call to get behind agencies and systems to persons.

"Every page is valuable. The whole is consistently sound doctrinally as well as written interestingly and simply. Every church member ought to read this for basic training in soul-winning. Preachers would do well to reorganize their methods in view of this book."—A. H. Hinrichsen for the Standard Publishing Company.

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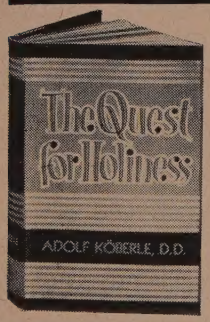
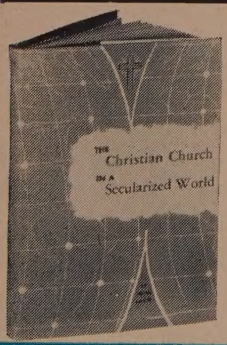
THE QUEST FOR HOLINESS



By Adolf Koeberle, D.D.

Although written by a profound scholar, this book is not merely for theologians, but for all who desire a sound, Scriptural setting forth of the truths and the implications for each individual embodied in the all-important steps in the way of salvation known as justification and sanctification. 274 pages. $2.50. Order No. 17W1514.

CHRISTIAN CHURCH IN A SECULARIZED WORLD



By John R. Lavik

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